

N^o 15

...in order to ...
...the ...
...Light and Understanding
...the Simple. And he acknow-

...to his own
...and a Light unto his Paths. And
...that all the day long was his

Mr. HAYLETS

SERMON

Preach'd before the

KING,

On Sunday January 8. 1715.

...the morning of
...Satan, which with all Power,
...and Strength, and great Wonders, should pre-
...understandings; An-
...should send them strong
...Delusion, that they should believe a
...That they should believe as Truth

Publish'd

By his Majesty's Special Command.

*The Vanity, and Sinfulness, of Human
Impositions in Doctrines of Religion.*

A
SERMON
Preach'd before the
KING,

In the
Royal Chapel at St. James's.
On Sunday January 8th. 17¹⁵/₁₆.

By THOMAS HAYLEY A. M. Canon Re-
sidentiary of Chichester, and Chaplain
in Ordinary to his Majesty.

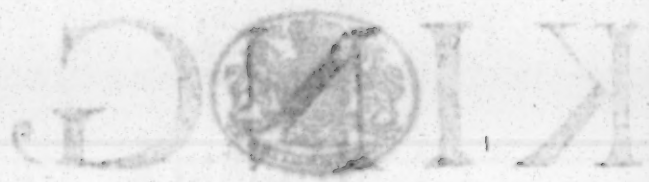
L O N D O N,

Printed for M. Wotton, at the Three Daggers in
Fleetstreet. 1716.

Price Four Pence.

...take Possession of the Hearts of
...the most generous and noble of
...in the most virtuous of Religion.
...Councils. And may a mutual Love and
...Charity, run through all our Private
...perfection. Then shall we know

SERMON
...in the
...way to
...Preach'd before the



In the
Royal Chapel at St James's
On Sunday January 28th 1716.

By Thomas HAYLEY A. M. Canon of
the Cathedral of Gloucester, and Chaplain
in Ordinary to his Majesty.

L O N D O N

Printed for M. Wotton, at the Three Diggers in
Fleetstreet. 1716.



M A T T. xv. 9.

*But in vain they do Worship Me,
Teaching for Doctrines the Com-
mandments of Men.*



IN these Words our Savi-
our lays a heavy *Charge*,
upon the *Doctors* of the
Jewish Church, in that they
had sanctify'd the *vain Tra-*
dition of their *Elders*, and their *own false*
Glosses and Interpretations of Scripture,
by a *pretended Authority* from God, and
thereby had *corrupted* both the *Belief* and
Practice of the *People*; upon whose Con-
sciences they had impos'd, as Things ne-
cessary in Religion, not only such Injuncti-
ons as were of mere *Human Institution*,

B

and

and had *no* Essential Goodness in them,
and which God did not require of them,
such as the washing their Hands

v. 2. when they eat Bread, &c. But such
likewise as did directly overthrow the express
Revelations of God, and contradict the
Principles both of Natural and Reveal'd Re-
gion. As our Saviour instance's to them
in that Unnatural Tradition of theirs,
which enjoyn'd them, not to relieve their
own distressed Parents, when they had de-
voted their Substance to God. Whereas
God had expressly told them, That he was

Hos. 6. 6. pleas'd with Mercy more than
Sacrifice; and had commanded

them, saying, Honour thy Father and thy
Mother; and He that Curseth Father

v. 4. or Mother, let him dye the Death
Exod. 21. 17. But They taught, That whosoever

v. 5. shall say to his Father, or his Mo-
ther, It is a Gift by whatsoever thou
mightest be profited by Me, and honour not
his Father, or his Mother, he shall be free

v. 6. And thus had they made the Commandment
of God, of none effect, by their Tradition

Upon this our Saviour call's them *Hypocrites*; and tells them, not only, that they
placit

placing the Worship of God in Ceremonies of Human Invention, which had nothing of Morality in them, was a *vain Worship*; But, that 'twas *in vain* for them to pretend to *worship God at all*, whilst they establish'd their own Conceits, as necessary Points in Religion, not only without any Foundation from, but in express contradiction to, the reveal'd Word and Will of God. *In vain do they Worship Me, Teaching for Doctrines the Commandments of Men.* v. 9.

This Spiritual Imposition upon the Consciences of Men, in Matters of Religion, which is here complain'd of, as a great *Corruption* in the *Jewish Church*, has been but too universally, and too successfully practis'd in the *Christian one*; The Successors of *St Peter*, as they are pleas'd to call themselves, having as Magisterially dictated from *His Chair*, as the *Scribes and Pharisees* did from that of *Moses*; and establish'd as many *Traditionary Fables*, and *Human Impositions*, as necessary Points in the *Christian Religion*, as the other had introduc'd into *their Law*, from the Tradition of their *Elders*, and the pretended

tended Authority of their own Expositions. Witness those *false Doctrines* in the Church of Rome, concerning the *Worship of Images*, *Prayer in an unknown Tongue*, addressing it to *Saints and Angels*, *Communion in one Kind*, with many other Particulars, too well known to be here insisted upon, and such as do even make void the Commandments of God.

I would beg leave therefore, to enlarge upon the Words of my Text, in the following Method; *viz.*

- I. To represent to You, what a great *Wickedness* it is in the Governours of any Church, to Teach, or Establish, for Doctrines, the Commandments of Men.
- II. To enquire, By what *Methods* such Corruptions have generally been introduced, and by what *Means* they have been establish'd in the Church.
- III. To offer at some *Directions*, which may be proper to remove such Corruptions, where they are establish'd and to prevent them, where they are not. And lastly,

IV. I shall conclude with a *sutable Application.*

First then I am to represent to you,

I. What a great *Wickedness* it is in the Governours of *any Church*, to *Teach*, or *Establish*, for *Doctrines*, the *Commandments of Men*.

Now there are different *Degrees* of *Wickedness* in this Practice, according to the different *Nature*, of which these *Human Impositions* are. For there are *some* things which may be requir'd as necessary parts of Religion, and upon that Supposition, impos'd upon the Belief and Practice of it's Professors, which have no other Obliquity in them, save only, that they are *not requir'd*, That they make *no* part of *Gods Revelation*, and are what He does *not require at our Hands*. Others there are, which do not only *want* the *Divine Authority* for their Establishment, but are even *repugnant* to the *Holy Scriptures* which *have it*, contradict the reveal'd Will of God, and make void his *Commandments*.

Of

Of the first sort, were the Injunctions amongst the Jews, about washing their hands when they eat Bread, or Mark. 7. 4. *came from Market*; with many other things, which they had receiv'd to hold, as the washing of Cups, and Pots, Brazen Vessels, and of Tables. Such likewise were the Impositions of Circumcision, and other parts of the Ceremonial Law, requir'd of the Gentile Converts in the first Age of Christianity, by the early Corrupters of the Gospel. And such we may reckon those Doctrines establish'd by Persons of much the same Disposition in these latter times, concerning *Pilgrimages, Prayers for the Dead, a meritorious Mortification of the Body*, with many other such like *Human Inventions*, which St. Paul long ago foretold, would be preach'd as *Doctrines of the Gospel*, when that Departing from the Faith should be accomplish'd which he mentions, *1 Tim. 4. 1.* And the Professors of Christianity should speak *Lies in Hypocrisy, forbidding to* 1 Tim. 4. 2, *Marry, and commanding to abstain from Meats.*

Of the other sort of Impositions, which did even contradict the express Revelations of God, and make void his Commandments, was that Instance amongst the Jews of old mention'd in the Context ; whereby a Man was declar'd to be free from all Obligation to relieve the Wants of his necessitous Parents, after he had said it was *Corban*, that is, a Gift, or a thing devoted to God, by whatsoever they might be profited by him ; Notwith-

Matt. 23. 4.
5.

standing God had expressly commanded in the Decalogue, saying, *Honour thy Father and thy Mother.*

Mat. 7. 11.

And the same regard they had in other Instances, to these Traditionary Expositions, and Imaginary Authority of their Elders ; “ Whose Words they “ esteem'd as lovely, above the Words of “ the Law, or the Prophets ; ” as a Learned Commentator has observ'd upon this Passage in the Gospel.

Lightf. v. 2.

And another tell's us, that they had a Canon to this Effect, “ That “ a Man may be so bound by a

Pocock. Miscel.
P. 415.

“ Vow of his own making, as that he “ cannot, without great Sin, do, what “ God

" God by his Law require's to be done ;
 " so that, if he made a Vow , which
 " laid upon him a Necessity to violate
 " God's Law, that he might observe it,
 " his *Vow* must *stand*, and the *Law* be
 " *abrogated*." Thus had the Doctors of
 the *Jewish Church*, render'd the *Commands*
 of God, of none Effect, by their *Tradition*.
 And the like has been done, and much up-
 on the same Principles, by too many, that
 have copy'd after them, in the *Christian*
 one; who, out of a pretence of *Infali-*
bility, and a Delegated Authority from
 Christ, *magisterially* to decide all Contro-
 versies concerning the Faith, and the In-
 terpretation of Scripture, have dicta-
 ted so *arbitrarily*, as even to *cancel* the
plain precepts of our *Saviour*, and the ex-
 press injunctions of the *Gospel*; And
 have establish'd in their stead, not on-
 ly, *vain* and *superstitious* Observances;
 but, many gross *Errors* and *Corruptions* in
 Religion, such as are *inconsistent* with the
Purity of God's Worship, and strictly Pro-
 hibited in his Word. Thus the Do-
 ctine of *Image Worship* has been establish'd
 in the Church, contrary to the 2d. Com-
 mandment

mandment, which forbids, the *making of any Graven Images, the bowing down to them, and worshiping them*; And to that Injunction of St. John, 1 John. 5. 21. *Little Children, keep your selves from Idols, or Idol Worship.* And that of praying to *Saints and Angels*, contrary to St Paul's Declaration, 1 Tim. 2. 5. *There is one God, and one Mediatour between God and Men, the Man Christ Jesus*; And Rev. 22. 9. *Worship God.* Thus again, has one part of the *Holy Communion* been withheld from the *Laiety*, contrary to our Saviour's own Solemn Institution of it, Matt. 26. 27. And the Testimony of St Paul concerning it, 1 Cor. 11. 25. Where he declares, *That he had receiv'd of the Lord, what he there deliver'd* ^{v. 23.} *unto the Corinthians*; *That the Lord Jesus, the same night in which he was betray'd, took the Cup, as well as the Bread, saying, Drink ye all of it.* In like manner has *Publick Prayer* in a *Tongue unknown to the Congregation* been establish'd, directly contrary to the whole Tendency of St. Paul's 4th Chapter of the 1st Epistle to the *Corinthians*. These, with many more I

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could

could mention, are all the *Commandments of Men*, which yet have been Taught as *Doctrines of the Gospel*, tho' they do thus manifestly contradict, the whole Sense and Tenour of it.

Hence therefore it must appear, in what a great Degree of *Guilt*, those Persons are involv'd, who do either *add to*, or *contradict*, the *Revelations of God*. In the one Case, they are guilty of a most notorious *Forgery*, in counterfeiting, as if it were, the Broad Seal of Heaven, and pretending to a *Commission* from God, which they have *never receiv'd* ; In the other Case, they are guilty of a most Criminal *Rebellion*, in that they *abrogate* the *Laws* which *Almighty God* has *establish'd* ; And in both Cases, they shew the Highest *Presumption*, link'd and joyn'd to a vast *Aggravation of accomplished Iniquity*.

For let us but reflect, what a *High-Crime* it is, in the *Ambassadors* or Representatives of *Earthly Princes*, when they act *beyond*, or contrary to, the *Instructions* they receive ; What *Breach of Trust* it is, as well as want of

Gratitude

Gratitude towards their Sovereign, and how great a *Penalty* it deserves; and this will give us, in some Degree, a Sense of *that Guilt*, which *They* contract, who exceed the Bounds of their *Heavenly Commission*, to the Dishonour of the Great Lord of Heaven and Earth, and the abusing and enslaving of his Subjects. For the *Guilt* of these *latter* must rise *higher*, in proportion to the vast *Difference* there is between our *Spiritual* and *Temporal* Concerns, the Interest of the Soul and Body, and the infinite Majesty of the *Eternal God*, compar'd with the Dignity of any Earthly Potentate. Accordingly we find, in many places of Scripture, great *Voices* pronounc'd against such *Prophets*, as prophesy'd out of their own hearts, Ezek. 13. 2. that follow'd their own spirits, v. 3. and had seen nothing; That said, v. 6. The Lord saith, when the Lord had not sent them. Behold I am against them that prophesy false Dreams, saith the Lord, and to tell them, and cause my people to err, by their Lies, and by their Lightness; yet I sent them not, nor commanded them; Therefore shall not profit this people at all, saith

saith the Lord. And St. Paul, writing to the Galatians, observes, *That there were some who troubled them, and would pervert the Gospel of Christ; upon which he add's, and solemnly repeat's the same Words, Iho' we, or an Angel from Heaven, preach any other Gospel unto you* *εὐαγγελίζηται ὑμῖν*, *preach any thing else for the Gospel, than what we have preach'd unto you, let him be accursed, Galat. 1. 8.* And the Canon of the New Testament is shut up by the last inspired Writer with this severe Denunciation, *Rev. 22. 18. 19. For I testify unto every man that heareth the Words of the prophesy of this Book. If any man shall add unto these things, God shall add unto him the Plagues that are written in this Book. And if any man shall take away from the Words of the Book of the prophesy, God shall take away his part of the Book of Life, and out of the Holy City, and from the things which are written in this Book. So great is the Wickedness, and so severe will be the Punishment of Teaching for Doctrines the Commandment of Men.*

I come now in the second place to enquire,

II. By what *Methods* such Corruptions have generally been introduc'd, and by what *Means* they have been Establish'd in the Church. And,

1. The great Occasion of these Corruptions has been, an unwarrantable Thirst after *Dominion*, in those who have been appointed to *præside* in the *Church*. There are such unhappy Springs in Human Nature, that Mankind are more apt to be aspiring after the Government of the Thoughts and Actions of *other Men*, than of duly ordering and regulating their *own*. And though a Desire of *Power*, with an intent barely to *do good in the World*, be indeed a *Noble Ambition*; And a Thirst after *Wisdom*, out of a pure Love to *Truth*, and the *Propagation* of it, be indeed a *Heavenly Disposition*; yet 'tis seldom that these good Qualities appear, without some of the basest Alloy; Either *Power* without *Oppression*, or *Knowledge* without *Pride*. There is a false Opinion of true Grandeur which Men are apt to entertain; and a
mistaken

mistaken Judgment of real Praise, with which they are usually deceiv'd ; And the Vanity they have, to indulge themselves in both, makes them love, not only to Command the *Bodies* and *Estates*, but to dictate even to the *Minds* and *Understandings* of their Brethren.

Hence have the true Ends of Government, though of Almighty God's own Institution, been utterly perverted ; And the *Protection* of *Mankind*, as to *Temporals*, been turn'd into Tyranny over *Them* ; And the *Instruction* of them, as to *Spirituals*, into the most insufferable *Insolence*. Inſomuch that the *Publishers* of the Divine Laws, have taken upon them, even to *make* them ; And the *Ambassadors* of God, from being invested with his *Authority* in *some Points*, have pretended to act *infallibly* in all. And at last, the *Man of Sin* has been reveal'd, the *Son of Perdition* ; Who opposeth and exalteth himself above all that is called God, or is *Worshipped*, that is, all *Princes* ; So that, He as God, sitteth in the *Temple* of God, shewing himself that he is God. 2 Theſſ. 2. 3, 4.

2. As a Thirst after *Dominion* in the Governing part of the Church, has been a Means to draw them in their Determinations, *beyond* the Bounds of their *Commission*; So an *unmeasurable* *Regard* to their *Authority* in the *Governed* part, and a superstitious and slavish Submission to their Judgments, has been an necessary Cause of these Corruptions. There is an *Honour* and *Respect* due to the *High Stations* Men are in, and the peculiar *relation* they may have to *God*, does justly command a kind of *Veneration* for their *Persons*, and their *Characters*. And accordingly the Apostle beseeches the *Thessalonians*, *To know* them who labour'd among them, and were over them in the Lord, and admonish'd them. And to esteem them very highly in love for their Works sake. But then, the Scripture teache's us in other places, That they are not *Magisterially* to prescribe to the *Faith* of their *Brethren*; That they are not *Lords* over *God's* *Heretage*; but *Ministers* only by whom we Believe;

1 Thes.
5. 12,

v. 13.

1 Pet. 5. 3.

1 Cor. 3. 5.

And

And our Saviour himself Commands us,
 Mat 23 8. *To call no Man Master upon Earth;
 Because one is our Master, even
 Christ, and we all are Brethren.*

So that we see there may be an *Ex-
 cess of Defference* to the *Persons of Men*;
 and when it is carry'd too far, it be-
 come's highly prejudicial to *Truth*, and
 is very apt to mislead the *Understanding*
 in it's search after it. There is indeed
 a *Weakness* and a *Conceitedness* of Judg-
 ment, which will sometimes carry Men
 into as *bad an Extream* the other way,
 and put Men upon *rashly* determining
 their *Thoughts*, *contrary* to the *Directi-
 ons* of their *Superiours*, in Points which
 they have not, either *duly consider'd*, or
 had *Means* to inform themselves about,
 or even *Capacities* to understand; And
 this is the *Pride*, and the *Presumption* of
 such Persons. But it can be no Argu-
 ment against *others* judging for Them-
 selves, who *have us'd impartial Considera-
 tion*, had proper *Means* of Information,
 and are *well-qualify'd* to judge. If such
 Persons as these give up their Under-
 standings to any *imaginary Authority* in
 either

either their *mistaken* or *corrupted* Leaders, they become *Enemies* to *Truth*, *Deserters* from their Great Lord and Master, the *Captain of their Salvation*, and *Betrayers* of the *Gospel*. Every such Christian is strictly bound to stand fast in that Liberty wherewith Christ has made him Gal. 5. 1 free; And he incurr's a *Guilt*, whenever he become's a *Follower of other Men*, any further than *they* follow Christ. 1 Cor. 1. 1.

From whence it must necessarily be concluded, that he has a Judgment of *Discretion* allow'd him, to know, when they *do*, or *do not*. Lastly,

3. As these Corruptions have arisen, in a great Measure, from the *Ambition* of *One Sort* of Christians, and grown into Establishments by a slavish Submission to their *Authority* in the *Other*; So there has been another more universal Cause of them, and that is, a *culpable Ignorance* in *Both*. This Fault indeed is the more inexcusable in Those whose Lips Mat. 2. 7 ought to keep Knowledge, that others may seek the Law at their Mouths. But every Man is so far blameable for the Errors, and Præjudices, and mistaken

Judgments, which he contracts, as he neglects to make use of the Means God affords him, for his better Knowledge and Information. And it can be no justifiable excuse for any Man's Ignorance, especially in Matters of such *vast importance* to him, as the Truths of Religion are, to plead an unwarrantable Deference to the Judgments of *Others*, when God has given him due Means of Information, and an Understanding of his *own* for his Direction.

But the Truth is, They who have been Commission'd to *Govern* and *Instruct* others, have found it an easier Way to exact a ready Obedience to their *Commands*, and an implicit Submission to their *Decisions*, than to inform the Judgment of their Inferiours, either as to the *Justice* of the one, or the *Reasonableness* of the other. And *These* likewise have found it most for their *Ease*, and many times *not safe* for them to do otherwise, to take Things upon *Trust*, to follow the Dictates of their Leaders without reserve, and to believe *all* that is taught them for *Doctrines of the Gospel*, without the least

least Examination into the *Reasonableness*,
or the *Truth* of it.

Thus has the Light of God's Word
been in a mannner, totally Eclips'd;
And the great End of Divine Revela-
tion been frustrated and made void,
by the *Carelesness* and *Corruption* of Man-
kind; Who have let the Truths of God
be cover'd and unconsulted in the Sa-
cred Volume, and follow'd other Inven-
tions and Imaginations of their own, cal-
culated more for *Earthly* than *Heavenly*
Purposes.

A sad Instance of this, we had, for
many Ages, in the Church, before the
Reformation; When the *Bible* was nei-
ther study'd by the *Priests*, nor Read by
the *People*; Whereby a dark State of
Ignorance prevail'd, and the grossest Er-
rors and *Superstitions* were introduc'd,
both into the *Principles*, and the *Practice*,
of Religion. And how could it be o-
therwise, when the *Key of Know-*
ledge was taken away, and they
who kept it, would neither enter in them-

Luk. 11. 52

Mat. 18. 14. *selves, nor let others, who were entering in, be unmolested. Thus the Blind have led the Blind, and both have fallen into the Ditch.*

Having taken a View of the Rise and Origin of these Corruptions; I am naturally led in the 3d place,

III. To offer at some *Directions* which may be proper, to remove them where they are *establish'd*, and to prevent them, where they are not. And

1. Since a Thirst after *Dominion*, and a Love to be magisterially dictating to the Understandings of *others*, has been the unhappy Occasion of introducing these Corruptions in Religion; It is necessary, That a contrary Principle, Love for *Truth*, and a due Concern for the *just Liberties* of Mankind, should be propagated and encourag'd, as a Counterpoise against them. And tho' some *Publick Decisions* may be necessary, and the Assent of others to them fit to be requir'd, for the sake of Order and Uniformity in Worship; yet should not the

Governor

Governours of the Church be fond of multiplying these without Occasion, or beyond what is necessary; Lest Diversity of Judgments, which cannot possibly be avoided, in doubtful and controverted Points, should contract or divide that Communion, which a truly *Christian Universal Charity*, which may and ought to be kept alive in our Breasts, notwithstanding some Differences in Opinion, would have enlarg'd and preserv'd.

Whatever things are taught as necessary *Doctrines* of the Gospel, ought to be plainly and palpably such; either contain'd in the express *Words* of Scripture, or deducible by necessary Consequence from it. But as for such Points as are left disputable in Revelation, such as Men only fancy they discover in it; These Kinds of Speculations may serve to exercise the *Learned* and the *Curious*, but they are by no means, to be taught as *Doctrines*, even tho' they should happen to be *Truths*. Because, 'tis one thing, to believe a Matter as a Point of

of *reveal'd Religion* ; and another, to be convinc'd of the Truth of the same, upon *bare rational Principles*. And therefore all *publick Determinations* in Matters of Religion, in which *other Mens Judgments* are concern'd, and to which their *Assent* is requir'd, should be confin'd to what is *clear and evident* in the Sacred Writings ; That Men's *Consciences* may not be *burden'd*, nor their *Christian Liberties* invaded, by a *rash and presumptuous* Establishment of such Doctrines, for necessary Truths of the Gospel, which *Wise, and Learned, and Pious, and Sincere, and Inquisitive* Men, cannot find contain'd in it.

2. Since another Cause of the Imposition of Human Commandments for Divine Doctrines, has been too great a Deference to *Human Authority* in Religious Matters ; The proper way to prevent and remove such Corruptions must be, for *each particular Person* to examine more carefully into the *Reasonableness and Grounds* of his *own Faith* ; That he

may

may see upon what *Foundation* 1 Pét. 3. 13.
 he builds, the *hope that is in*

him. For since not only *Particular*
Churches, as the Church of Jerusalem,
of Alexandria, of Antioch, of Rome,
 but even *General Councils, may,*
 and have err'd in their Decrees, Art. 19. 21.

concerning Matters, both of *Faith, and*
Practice; no private Person, of due
 Qualifications, can be bound in Duty,
 implicitly to acquiesce in such *fallible*
Judgments; or ought to be so over-aw'd
 with their Imaginary Authority, as to be
 afraid to attempt an Examination of the
Truth of their Decisions. Every Man

must be sav'd by his *own Faith*, and not
 by that of Another; And the *Gospel* is
 the plain Rule by which he must regulate

But *no Church*, as we are taught in
 the 20th Article of our own Estab-
 lishment, Art. 20. *can lawfully ordain*

any thing, that is contrary to God's writ-
ten Word; or ought to decree, or en-
 force any thing to be believ'd for necessity
 of *Salvation*, either against, or besides,
 the same. So that no private Person,

tho'

tho' but of a Common Understanding, ought to think it *sufficient* for him, implicitly to Believe, as the Church Believe's, without knowing *what* that *Belief* is, or *wherefore* it is establish'd. For that is indeed to *believe nothing*, but what he should *not Believe*, viz. That he *cannot Err* with *publick Judgment*; A Principle! which, of all others, has been the most productive of *Corruptions* in Religion; and which, in it's Natural Consequences, does directly tend, to *overthrow it all*. Every Man therefore should walk with his *Eyes open*. For if there were not so many *Blind Followers*, the *Blind Leaders* would not be so *Numerous*. Lastly,

3. Since a great occasion of these *Corruptions* in Religion has been a *gross Ignorance* of the *Truths of God*; It should be the Care of us *all*, to apply our selves, with *Diligence* and *Assiduity*, to the Study of the *Holy Scriptures*, as the *only infallible Rule*, both of *Faith*, and *Manners*. And herein, every sincere and impartial Searcher after Truth, will easily and readily find

what is necessary for him, both to *Believe*,
 and *Practice*, in order to *Salvation*. When
 thy *Word* goeth forth, say's the Psalmist,
 it giveth *Light* and *Understanding*
 unto the *Simple*. And he acknow-
 ledge's it, a *Lanthorn* unto his own
 Feet, and a *Light* unto his *Path's*. And
 tell's us, That all the day long was his
 Study in it. And such should our Dili-
 gence be, in searching the Scriptures,
 wherein are the *Words of Eternal*
 Life; And which were written
 on purpose, to direct and lead us
 into the way to it. But if Men will be
 so very negligent and careless, as never
 to consult the *Divine Oracles*, nor read
 those Revelations which God has made
 us of his Will; It is no wonder, that
 the Spirit of *Errour*, and of *Darkness*, rest's
 upon them, That the working of
 Satan, which is with all Power,
 and Signs, and lying Wonders, should pre-
 vail upon their Understandings; And
 that God should send them strong
 Delusion, that they should believe a
 Lie; That they should believe, as Truths

of the Gospel, not only the *Com-*
mandments of Men, but even the ^{2Tim.4.13.}
Doctrines of Devils ; Two of which the
 Apostle tell's us are, *forbidding to*
Marry, and *Commanding to abstain from*
Meats.

IV. To conclude then ; Let us bless
 God, that we live in an *Age*, and *Country*,
 where the Gospel shine's in it's *primitive*
 and *native purity* ; where the *Bible* is laid
 open to every *Man's Understanding* ;
 And where the *Scriptures* are not only
 permitted to be read by the *People*, but
 They are often called upon, and exhorted,
 to peruse and to consult them. And let
 us praise God, for securing these inesti-
 mable *Blessings* to us, by raising us up such
 a *DEFENDER* both of our *Faith* and
Liberties, as will not use *Violence* towards
 either ; And that he afford's us such a
 promising *Prospect* of the continuance of
 them, even to the *Generations to come*,
 and to our *Children which are yet unborn*.

It is indeed but a *Melancholy*
 Thought to reflect, That there should be
 any number of *Men* amongst us, either
 insensible

insensible of these *Publick Blessings*, or
 that would Sacrifice them to any *private*
Resentments. But since it has now
 too evidently appear'd that there *are*
 such; It shew's us, what *high Time*
 it is, for the *Governing Wisdom* of the
 Nation, effectually to guard against, the
Stupidity of the *one* sort of these Men,
 and the *Corruptions* of the *other*. And
 if neither the common Ties of *Hu-*
man Society, nor the sacred Obligations
 of *Religion*, can bind them to their *Du-*
 ty, the prosecuting their *own*, and their
Country's Welfare; it is plain, They act
 the very Reverse of Christianity, and must
 be look'd upon as Persons, who neither
 love the *Brother-hood*, nor fear
 God, nor Honour the *King*; 1 Pet. 2. 17.

May the direct *contrary* Qualities for
 ever hereafter flourish in these *King-*
doms! May a Love of *Truth*, and a
 Love of *Virtue*, be the constant *Go-*
verning Principle, in the Regulation of our
Understandings, and our *Lives*! May a
 Conscientious Sense of that *Obedience*
 we owe to his *M A J E S T Y*'s Govern-
 ment,

ment, take Possession of the Hearts of all his Subjects! May a true Concern for the *Publick Good*, influence all our *Publick Councils*! And may a *mutual Love* and *Charity*, run through all our *Private Conversation*. Then shall we shew ourselves, both *Wise Men* and *Good Christians* in *This World*, which is the only way to secure our *Salvation* in the *Next*.

F I N I S.

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